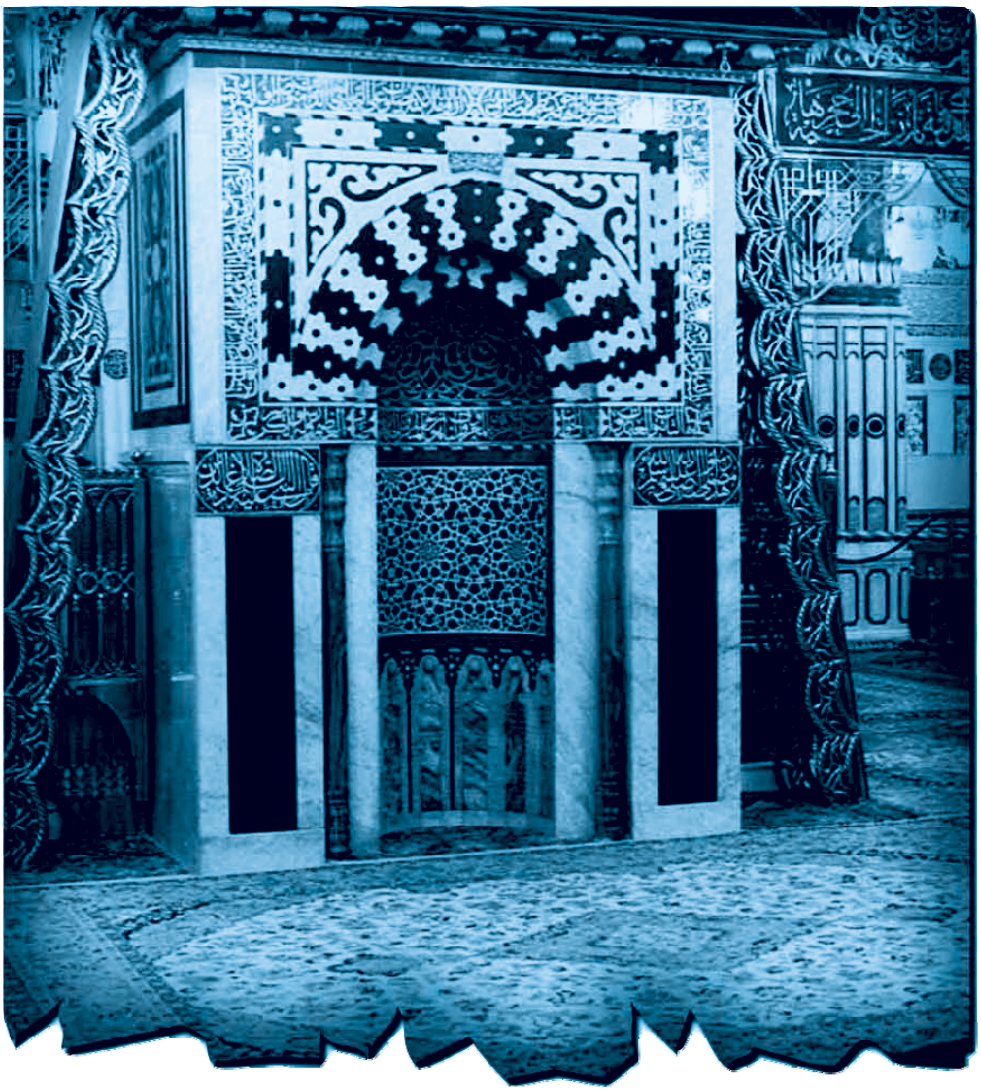
An explanation of the hadith of Ka`b bin Malik

(may Allah be pleased with him)



by the Shaykh and Mujahid

'Usamah bin Ladin



Certainly, all praises are only for Allah: we praise him, seek help from him and seek forgiveness from him. We take refuge with Allah from the evil of our own selves, and from the evil consequences of our deeds. Whosoever Allah guides, then there is none who can lead him astray; and whosoever he misguides, then there is absolutely none who can act as a guide for him. And I bear witness that there is no deity except Allāh, He is alone – without any associates. And I bear witness that Muḥammad is His slave and His Messenger.

O you who have believed: be very cautious with respect to Allah, as is His right to be cautious of Him, and certainly, die not except while you are ones submitting to Him (Muslimun).

As to what follows:

So this *ḥadīth* of ours, before us in this meeting, is about the condition of this great nation; one which has been overtaken by what you already know: such as the imposition of the *kuffār* as rulers over her, her being ruled by other than what Allah has revealed and that of her which was inviolable has been made violable. This includes the continued occupation of Palestine for more than eight decades, first in the hands of the Christians and then, after them, in those of the Jews. And then, ten years have passed since the Crusaders, headed by the Americans, have occupied the Sacred Mosque and the Land of the Two Sanctuaries, and there is no change of state nor power except by Allah (*lā ḥawla wa la quwwata illā billāh*).

In spite of these great calamities and sizable tragedies, the people continue to remain in great arrogance; not moving at all and still with respect to coming to the aid of *lā ilāha illallāh*. But it is only to Allah one complains and *lā ḥawla wa la quwwata illā billāh.*

And many have been the commentators that make it palatable to sit back, due to numerous arguments, the only consequence of which is that the people of Islam no longer consider it important, and the legal system prescribed by *ar-Raḥmān* is far removed from being used by the slaves (of Allah) to rule by – not treating it as the legal system of our Lord, Sublime and Exalted is He.

It is far removed from the people, and the people – as you say – are wandering aimlessly and quite far from the methodology of Muḥammad, may Allah send prayers upon him and peace, with respect to the solution, the lifting up of humiliation and disgrace. It is from the greatest of ways that the correct way be explained and that we recollect how things were at the time of those pious predecessors (may Allah be pleased with them); how was the life of the noble Companions (may Allah be pleased with them). By virtue of the truth being distinct from the falsehood, this should bring clarity for us. It should clarify the truth in a most manifest manner, if Allah so permits, Sublime and Exalted is He (*Subḥānahū wa Ta`ālā*).

So I reflected upon the stories of their life, may Allah be pleased with them, and found to be from the most clearest in this regard to be the *ḥadīth* of Ka`b b. Mālik (may Allah be pleased with him) as recorded in the two *Ṣaḥīḥ* books (Bukhari and Muslim), as well as others.

This magnificent and lengthy *ḥadīth* is one in which this greatly honored Companion confesses quite clearly about both the beautiful things within a person's soul, as well as those things which are weaknesses within it. He never disputed, debated or lied (may Allah be pleased with him) like those who swore by false oaths (to excuse themselves) – so Allah destroyed the, *Subḥānahū wa Ta`ālā*. What was said about them is the worst that has been said about anyone.

Ponder, along with me, upon this honesty, this frankness and this clarity [of mind], to the point that we become well-acquainted with the nature of those that sat behind during this *jihād*. So that we may endeavor to remedy our souls and we may advise ourselves along with our brothers and even our scholars. We hope from Allah that He will return us and them in a most beautiful return.

Ka`b b. Malik (may Allah be pleased with him) talks about the Battle of Tabūk, the occasion on which he stayed behind. This is while he was who he was: of the foremost of the Anṣār (may Allah be pleased with them); he was who he was: he was one of those who was present and witnessed and gave the pledge of allegiance on the day of the Pledge of al-`Aqabah – that great pledge based upon which, by the generous bounty of Allāh, the Islamic State was established. The Islamic State was established in the Enlightened City (*al-Madīnat-ul-Munawwarah*), and we are naught except a small fruit from those many blessed fruits.

He says, "I had not remained behind from any of the battles that the Messenger of Allah (may Allah send prayers upon him and peace) fought except the Battle of Badar. But the Messenger of Allah, upon him be prayers and peace, did not fault anyone who was absent from that battle." So is one of those who witnessed all those events that were to be witnessed, he was present in all of them alongside our Messenger, upon whom be prayers and peace, except Badar. So he is one who fought in great battles, and put forward his slaughter for the protection of *lā illāḥa illallā*. However, man remains truly a man. Indeed, it Satan that caused him to fail, weakening his spirit to remain behind in his homeland, defrauding his inner-self. This is all that he himself (may Allah be pleased with him) has explained quite clearly.

He says, "So Allah's Messenger (may Allah send prayers upon him and peace) called to this military expedition at a time when the heat was most severe, and the people were making siesta underneath their date palms, the date palm had reached its full splendor and had begun to ripen [almost ready to harvest]." And he says, "I was mesmerized by that," or, "I was attracted towards it," meaning that he was attracted towards that shade and those fruits. So this is the nature of the human soul, which we are reading about even in these great ones, may Allah be pleased with them. So if these great people could stay behind, then our supporters should not be discouraged if some of best amongst us today have stayed behind. For one who is good amongst us could stay behind just as those amongst them stayed behind, as in this *ḥadīth* that is recorded in the two most authentic works.

"And I was mesmerized and attracted to it," he says, "so the people began to get ready, and I would say, as far as I am concerned I will soon be equipped. Then some time passed; the first day passed and I had not carried out any of my preparation." He said, "I said to myself, 'I will make my preparations tomorrow.'

But I did not carry out anything. And I said to myself," and note that this is the text of his own speech, "And I said to myself, 'I am quite able to catch up with them.'"

So the inner-self deceives its person even though he loves *jihād*. So he says, "This is not a very hard task, I can always go forth."

"And I said to myself, I am quite able to go forth," and, "I can always do that."

He says, "I continued to remain in that state…until the expedition was missed." So that magnificent and great caravan had set off, its leader Muḥammad (may Allah send prayers upon him and peace) and along with him Abu Bakar and `Umar and the all the Noble Companions (may Allah be pleased with them). They went forth in more numbers than any other expedition. They were 30,000 – may Allah be pleased with them. So here, the Muslim should note how the lower-self defrauds, so how many were those who sat and stayed behind from aiding *lā ilāha illallāh*. His lower-self deceives him by saying that if he wished to go forth he would surely have gone forth. Had his father or his leader or whoever there is to direct him had wished to go forth, he would have gone forth. However, the "*maṣlaḥah*" (the overall welfare) of Islam is not in going forth: this is from the most manifest and clear delusions, and *lā ḥawla wa la quwwata illā billāh*.

So this is the fraud that his inner-self played on him, while he is one who had experienced wars and battles and the *Anṣār* had in their heritage slaughter and warring; they inherited one great battle after another, so his inner-self deceived him! So what is the case of the one who has never ever gone forth to fight? And *lā ḥawla wa la quwwata illā billāh* in the way of Allah. Does he not make things easy for himself: the self defrauds him that those live a very difficult lifestyle without any electricity or air conditioning or anything? "The splendor of the date palm has manifest itself". So that "gravitates him towards the earth". So what is the case of those who have generously engaged with permissible material things to the point that they have crossed the limits? They are immersed in modern luxuries and consider it nothing. And *lā ḥawla wa la quwwata illā billāh*. How is it that these are not defrauded by their lower-selves, except for what Allah Wills?

The people went out, while Ka`b fell into this tremendous, heinous, major sin: he sat back from aiding *lā ilāha illallāh*; he sat back from aiding *at-tawḥid*, from aiding the faith. He gravitated towards the small enjoyments of this worldly life, while they were very few in those days.

The weather was very hot. In other narrations regarding the expedition of Tabūk, `Umar (may Allah be pleased with him) says, "One of us, when he would go out to his riding camel, he would feel as if his neck had been cut off, due to the severity of the heat."

And what did the people of this material world, what did they say: *"Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand (law kānū yafqahūn).*[1]

So they were those who witnessed the narrations of our Messenger, upon him be prayers and peace, and they attended his Friday khuṭbahs, so they knew what he was saying, and they stated

[1] Al-Qur'ān [at-Tawbah(9):81].

it with their own tongues. However, understanding (*al-fiqh*), this is the *fiqh* of the heart, the *fiqh* out of fear of Allah (*fiqh-ul-khashyah*). They were not ones who understood despite the fact that they knew and were well-acquainted; but had they understood, they would know that the fire of Hell is more ferocious in heat…more ferocious in heat…

And today, what is said to our brothers? The lashes are certainly waiting for you when you return, and these are indeed whips in very hot prisons. It is said to them, the spies and security are following you: so we say to them: *"The fire of Hell is fiercer in heat." If only they could understand (**law kānū yafqahūn**).* So we hope from Allah that he bestow his special favor on us and on you of *fiqh* and knowledge.

The days are few; should we refuse the Garden of Our Lord, *Subḥānahū wa Ta`ālā*, out of impatience before the menacing threats of men? No, by Allah. Whosoever believes with conviction that appointments of a limited time cannot be advanced or postponed and that sustenance pre-defined cannot be increased or decreased and so does not pay heed to this – just as is reported in the *ḥadīth* of our Prophet (upon him be prayers and peace) taught the young man, `Abdullah ibn `Abbās (may Allah be pleased with both):

O young man! I am going to teach you some words: Guard Allah (i.e. what He has commanded to guard), He will guard you. Guard Allah, you will always find Him facing you. When you ask, then ask only Allah. When you seek aid, seek aid only from Allah. Know that if all the people unite together to benefit you in any way, they will not be able to benefit you with anything, except that Allah had already decreed that for you. And if they gather together to harm you in any way, they would not be able to harm you, except that Allah had already decreed that to happen to you. The pens have been lifted and the pages have dried."

This is the *ḥadīth* that is taught to the Muslims, and the people of Islam know this knowledge, so that is from the blessings of Allah upon us. However, the youth of Islam are in need that they know, along with the knowledge, the action required because of it. That they come out openly with the truth for the sake of *lā ilāha illallāh*. It is then that the problems shall be concluded. Is it not that you known the knowledge, but do not act by it, then that is an argument against you? One has to have both things, knowledge and action by it, then the fruit of action is the fear of Allah, *Subḥānahū wa Ta`ālā*, and the fruit of knowledge is that we act upon the way that Muḥammad (may Allah send prayers upon him and peace) has clarified for us, in order that we may partake in the pleasure of Allah, *Subḥānahū wa Ta`ālā*.

After the military expedition had set off, Ka`b said, "I wished I could meet up with them, but that was not possible for me." He said, "Woe to me! Had I done so."

That great and blessed expedition was from the last of what our Messenger engaged in, upon him be prayers and peace. So a great opportunity was lost to him, in addition to that heinous major crime that was perpetrated, so, "Woe to me! Had I done so."

So O slave of Allah! Consider your health a rich opportunity; consider your availability and your youth a rich opportunity. These grounds to the Gardens of Paradise have now been opened and it is authentically known from our Prophet, may Allah send prayers upon him and peace, "Certainly, the doors of Paradise are under the shade of the swords." So when Abu Mūsā al-

‘Ash`arī related this *ḥadīth* (may Allah be pleased with him), a man said, “O Abu Mūsā! Did you hear this from the Messenger of Allah (may Allah send prayers upon him and peace) yourself?”

He wanted to confirm that the *ḥadīth* is authentic; Abū Mūsā replied, “Yes.”

So the man went to his people, recited the salutations of Salam upon them, took the sheath of his sword and broke it and went; he fought until he was killed, may Allah be merciful with him.

This is the methodology of the Noble Companions, the methodology of our pious predecessors (may Allah be pleased with him). He said, “Woe is to me! Had I done so.” So seize the opportunity before there comes a day when you say, “Woe is to me! Had I done so.”

It is narrated about some of the pious scholars that when his time of departure arrived and he was on the deathbed, tears began to flow from his eyes – and he was of the most virtuous of people in terms of *taqwā* and knowledge. So it was said to him, “Why do you cry?” While he looked at his feet, he said, “I cry because my feet never got dusty in the path of Allah.”

And you know the authentic *ḥadīth* from our Prophet (may Allah send prayers upon him and peace), “It has not been that the two feet of the slave [of Allah] became dusty in the path of Allah and then the Fire touched them.” So, *Allāhu Akbar*! This is a mode of worship where simply its dust saves one from the Hellfire, then what about one who himself went out, his body and his wealth, and then did not return with any of them? That is in fact the most virtuous of deeds just as has been reported in the *Ṣaḥīḥ* of al-Bukhari, when he was asked about the most virtuous of deeds, and which one is most virtuous amongst them, so he replied (prayers and peace upon him), “A man who goes out putting both his self and his wealth in danger in the path of Allah.”

And many of our brothers frighten us about the dangers, whereas the true danger is that which awaits us in the grave; we ask Allah *Subḥānahū wa Ta`ālā* that he make it a garden from the gardens of Paradise.

The real danger is the Day of Judgment, the Day of Standing, the Day of Exchange of Losses, while the golden period of ones life was exchanged, at a loss, in give and take and in talking about others and other such matters; while you were sitting back from giving victory to *lā ilāha illallāh*. Allah, the Exalted, says while cautioning the believers against approaching the traits of the hypocrites – for amongst the greatest of traits of the hypocrites is the sitting back from “helping Allah”:

And there came from among the desert Arabs (also) men who made excuses in order to claim exemption, and those who lied to Allah and His Messenger (merely) sat inactive. [Soon will a grievous penalty seize the Unbelievers among them.]

[at-Tawbah(9):90]

May Allah protect us and you from being those who sit back from giving victory and aid to Allah and His Messenger (may Allah send prayers upon him and peace).

Look at those pious predecessors, he explains in his *ḥadīth* (may Allah be pleased with him) saying, “So when the expedition had gone forth, I would go out in the city and of the things that

would most grieve me was that I would not see in the streets of Madinah anyone except men who were fully submerged in hypocrisy or men who had a genuine excuse." Those were our pious predecessors, may Allah be pleased with them.

At the time, the news had come that the Romans were thinking of taking possession from the people of Islam – they had not yet entered the land of Islam, it was only the news that was received that they were thinking of congregating [at the border] – our leader and role model, Muhammad (may Allah send prayers upon him and peace), made the proclamation amongst the people, "O horses of Allah, get ready!" So, none sat back except a hypocrite or one who had a genuine excuse.

Look, O Slave of Allah, if you wish for salvation then follow the example of these noble ones (may Allah be pleased with him) – Muhammad (may Allah send prayers upon him and peace) and those who were with him:

Muhammad is the messenger of Allah, and those who are with him are strong against the disbelievers, (but) compassionate amongst each other...
[al-Fatḥ(48):29]

So following his footsteps means one follows completely: in what you love as well as what you hate, just as narrated in the *ḥadīth* of `Ubādah (may Allah be pleased with him):

We pledged an oath of allegiance to the Messenger of Allah (may Allah send prayers upon him and peace) for hearing and obeying [those placed in authority over us], at hard times and when at ease, in what invigorates and in what causes dislike…

The people dislike fighting – but one must honor the trust that one has been entrusted with.

So this was the state of affairs: he did not see any man except the hypocrite or one with a genuine excuse. So when Allah's Messenger reached Tabūk, he said, "What did Ka`b bin Mālik do?" – he remembered him – so a person from Bani Salamah said, "His two cool shelters [i.e. his two houses] and gazing at his sides [admiring the beauty of his cloak] have detained him." He spoke against him because he sat back from aiding the religion and placed himself in a position which did not befit the people of faith; that they sit back from aiding the religion.

So Mu`ādh b. Jabal (may Allah be pleased with him) retorted, "How bad is it what you have said, for – by Allah, O Messenger of Allah – we do not know anything about him except good."

Ibn Ḥajar says regarding the words of the man from Bani Salamah, what I have said to you, that the one who sits back from *jihad* has made it justified that the people should criticize him.[2] That is because aiding the religion is from the greatest of obligations. We hope that Allah *Subḥānahū wa Ta`ālā* makes us die while we are standing by the duty of carrying out what has been entrusted to us from the aiding of the religion – O our Lord – until we meet Him and He is pleased with us.

[2] The more precise words from ibn Hajar's *Fath al-Bārī* (Explanation of al-Bukhārī), in the stating what lessons can be taken from this ḥadīth , "…[Another lesson is] the legitimacy of criticism of the man in terms of what is within the realm of the judgment of the one who is criticizing, out of zeal for Allah and His Messenger."

So while all of this was happening, he (may Allah send prayers upon him and peace) saw a man in white coming out of the mirage (on the horizon), walking from afar. So Allah's Messenger (may Allah send prayers upon him and peace) said, "Be Abu Khythumah." Then he actually turned out to be Abū Khythumah al-Anṣārī (may Allah be pleased with him).

So we find that even after they had come out, there came others all on their own – not awaiting the companionship of the leaders. Satan had almost caused him to deviate; while he [too] was a noble companion (may Allah be pleased with him).

We find in *Fatḥ al-Bārī* of ibn Ḥajar, some of the statements of the people who collected the stories of the battles regarding the story of Abu Khythumah. He says, "I entered my home and I found a shack sprinkled with water, and I looked at my wife," – observe here the people of faith, observe here the people of correct belief and well-rooted conviction -, "By Allah, this is not justice: Allah's Messenger (may Allah send prayers upon him and peace) is in the dry dusty wind and the heat while I am here in the shade in enjoyment." So he took hold of his steed and a few dates and set out on the journey until he met up with our Messenger (may Allah send prayers upon him and peace). And what was it that the Messenger of Allah (may Allah send prayers upon him and peace) went out for? Did he not come out for the sake of *lā ilāha illallāh*? So what is our problem that we sit back from aiding *lā ilāha illallāh*? And we think that we are helping it? And that you rule over the people, this has been taken away from you? And *lā ḥawla wa la quwwata illā billāh*.

We will stop at some of the statements in this *ḥadīth* of Ka`b [may Allah be pleased with him], so that we may think deeply about them from multiple angles. We will not go through everything that is stated in it. For this benefit is already available to us by those scholars who were experts in the explanation of the ḥadīth, such as an-Nawawī and ibn Ḥajar (may Allah be merciful with them).

He says, "So when Allah's Messenger returned, my distress and grief were all gathered before me. I said to myself, 'How should I get out of this?'" He says, "So I came to him and he smiled the smile of one who was angry."

He (may Allah send prayers upon him and peace) was angry with Ka`b. And ibn Ḥajar also relates from some of the people who collected stories about the expeditions, "So he turned away from me," – that is, Ka`b is speaking to Allah's Messenger (may Allah send prayers upon him and peace) and "he turned away from me" -, "So I said, 'O Allah's Messenger, why do you turn away from me, for I did not commit hypocrisy, I did not waver, and I did not change.'"

So what a great matter - a very great matter to leave aiding the religion. [The shaykh repeats this last statement of Ka`b and then says:] so the strong and categorical reply was received. So Allah's Messenger (may Allah send prayers upon him and peace) said, "What kept you back?" – a question he will ask the people – what kept you back from the aiding *lā ilāha illallāh*? "What kept you back?"

We hope from Alalh, *Subḥānahū wa Ta`ālā*, that he open up the chests of our scholars so that they may caution using the life stories of our pious predecessors. That they give the fatwa to the people about the individual obligation of the jihad, over which the salaf have a consensus that

jihad becomes an individual obligation on the citizens (so they should remind about this); when the enemy enters the land of Islam, and here he has entered the lands of Islam for many decades and *lā ḥawla wa la quwwata illā billāh*. Then who is to be questioned (i.e. who is responsible) for *lā ilāha illallāh*? When every one of us makes numerous excuses from being held to responsible? Is it from the religion of Allah (*Subḥānahū wa Ta`ālā*) that it is aggressed against and we are all not responsible? There is no escaping this repeated questioning until we establish the truth with His permission, *Subḥānahū wa Ta`ālā*.

So here, there is a manifest confession, and from what Ka`b [may Allah be pleased with him] has explained, there are deep lessons to be taken by the *ulil albāb* (the ones of solid and sound intellect). So he says, "I said: O Messenger of Allah, by Allah, had I been sitting with someone else who was from the people of this material world, you would surely see me escape his anger with some excuse," – be warned O Slaves of Allah! So Ka`b expounds on this and says, "Certainly, I had been given the gift of debating."

So there are many today who have a gift for debating, but the texts are clear and manifest in the Book of Allah, and from the Sunnah of Allah's Messenger (may Allah send prayers upon him and peace) that expand on it in a variety of ways. But you will not be nourished from your hunger by the abundant statements of those who say, "This is not its time." Then when is its time?

This, and al-Andulus, a region of Islam, was lost more than 500 years ago – 5 centuries – so when is its time? Every single one has come with the same singular excuse, "Its time has not come." Then have the *āyāt* and the rulings been sent down until they are converted into things unknown and of no consequence?

This is a supreme form of worship that the slaves of Allah, worship the Lord with (*Subḥānahū wa Ta`ālā*), as is mentioned in the two authentic *ḥadīth* works, "I have been commanded to fight the people until they bear witness that there is no deity except Allah, and that Muhammad is the Messenger of Allah, and they establish the prayer and pay the Zakat." He has been commanded for the sake of worship; so how can we wish to worship…without the methodology of Muhammad (may Allah send prayers upon him and peace); and the enemies of Islam working in the guise of Muslims have appeared in all the lands of Islam. They do *kufr* of Allah and the Messenger (may Allah send prayers upon him and peace) using the pages of the newspapers, and *lā ḥawla wa la quwwata illā billāh*.

So, here, beware of arguing and debate, and put the people to one side. Follow those pious predecessors (may Allah be pleased with him), their leader and chief being Muhammad (may Allah send prayers upon him and peace).

He said, "Certainly, I had been given the gift of debating, but – by Allah - I knew with surety that if today I lied to you in order to please you, indeed, Allah would soon make you angry with me.

Today, O slave of Allah, [Mullah] `Umar(?)[3] asks you why do you not come out [for jihad]? Your inner-self will deceive you and deceive your brother. But soon, Allah will make the people angry with you. This is the result of making Him (*Subḥānahū wa Ta`ālā*) angry due to letting down the religion and *lā ḥawla wa la quwwata illā billāh.*

He (may Allah be pleased with him) completes his statement as follows, "And were I to tell you the truth that I found myself upon, I expect its consequences from Allah."

About twenty years ago, I visited our scholars and wise elders, wishing that they would come out for *jihad*; this is when the first jihad against the Russians began. Many of them came with many excuses. Very few of them were close to the methodology of Ka`b (may Allah be pleased with him). I still remember the statements of some of them saying, "O Usāmah, go and carry on with the blessing of Allah. What you are upon is the truth and that is the correct path. However, we have not joined it and neither do we aggress against it. We simply are fearful of it. And man is an enemy to what he is unaware of." So they did not join it as many long decades had passed since those most rightful of this form of worship had walked with it amongst the people [i.e. it had been a very long time since those who were supposed to carry it out had been seen in public].

So, after that, Ka`b then says, "By Allah, I had no excuse." He swears by Allah that he had no excuse and so many amongst the people do not have an excuse. So they should follow the way of Ka`b (may Allah be pleased with him), "By Allah, I had no excuse. By Allah, had never been more stronger and my condition had never been so facilitative, at the time I remained behind from you." The Messenger of Allah (may Allah send prayers upon him and peace) replied, "As for this one, he is telling the truth."

Prior to Allah (*Subḥānahū wa Ta`ālā*) having done his special favour upon him, in that he gather together the strength and conviction to tell the truth; when the news of the return of the Messenger (may Allah send prayers upon him and peace) had reached him, he said, "I thought of fabricating a lie." This is an important confession, so that we me learn about the nature of the lower-selves. Because, many of the people, today, they deal with the people and their statements about their condition are that they are innocent. He will say to you, "No so-and-so, had there really been a more important jihad, he would have gone." This great Companion from the earliest of them, may Allah be pleased with him, confesses in the most authentic works as well as others, "I thought of fabricating a lie."

So the inner-self, it has many ways out. And Satan flows within them just like blood (We seek refuge from Allah from that). But it is from Allah's accommodation of him that he gathered his convictions to tell the truth. So that is what became the source of his relief, by the grace of Allah (*Subḥānahū wa Ta`ālā*) as you will find when we proceed further.

He says, "So when I left, some men from Banu Salimah came out (i.e. from his tribe) and continually reprimanded him," – they admonished him –, "Why did you say that; if you presented an excuse – any excuse – the seeking of forgiveness for you by the Messenger of Allah

[3] In the video he actually says what sounded to me as "`Amr". Not sure if this is `Umar (as in the transcript) or someone else.

(may Allah send prayers upon him and peace) would be enough for you." Be warned of the weakness of the human soul. This is the case, even with the most noblest of companions (may Allah be pleased with him). He says, "They continually reprimanded me, until I almost went back to the Messenger (may Allah send prayers upon him and peace) and belied what I had said earlier." So this gathering pressured him, his family pressured him and all those around him put a lot of pressure on them. On these noble ones (may Allah be pleased with him). So how about today when a great majority have turned the scales around; a great majority has sat back from *jihad*, and only a few of those are there who received admonition and whom Allah had given the opportunity (*Subḥānahū wa Ta`ālā*) – so for Him is all praise and the bestowal of all favors, we hope from Him (*Subḥānahū wa Ta`ālā*) that he give us strength and establish these favors upon us. Until we meet Him and He is pleased with us.

He says, "Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.'" Then two men were mentioned, Murārah bin ar-Rabī` and Hilāl bin 'Umayyah. They had witnessed Badar (may Allah be pleased with them), as some of the narrations state.

Then the matter took the course of a social boycott; the boycott of those who had sat back from aiding *lā ilāha illallāh*. He says, "So the land treated me as if I was a stranger; while this was the land which I had known so well. I even became estranged to myself." And who will boycott you O Slave of Allah? The chief of the Children of Adam will boycott you, when he will be angry with you; he will be angry by virtue of the anger of the Lord of the heavens and the earth, *Subḥānahū wa Ta`ālā*.

This is a most grevious matter; and of what concern is it where three people out of thirty thousand stay back, this is of little practical impact on the army. But the actual problem is at the level of the hearts: why did this heart sit back from the aid of *lā ilāha illallāh*? It is not important whether this had any impact or not – the point is that upon you is a trust, upon you is an obligation which you were supposed to have carried out.

So he was boycotted, until he became estranged even to himself. He said, "So when the matter of this harsh treatment from the Muslims had gone on too long for me, a messenger from the King of Ghassan," and you know that the Ghassanians are from Banu Qaylah, they share a common ancestry with the tribes of al-Aws and al-Khazraj, so the news of this matter had reached Ghassanians and their King had sent a letter, which said, "Join us, we shall receive you graciously with wealth. And do not stay in a neighborhood that humiliates and wastes." So Ka`b said, "Even the *kuffār* long for me." The people who associate partners with Allah long for me – and such is the state of affairs of those who have sat back from *jihād*: the rulers long from them betrayal, working instead for their cause. They long and they increase one in his defection from aiding *lā ilāha illallāh*: *"And incline not to the wrong-doers, for the fire will seize you..."* May Allah save us and you from that.

He said, "I took the letter, or the page, and burnt it up and threw it into the kiln." Then when the whole affair became too constricting upon him he said, "I climbed over the wall of my first cousin, Abu Qatādah, and he was of the most beloved people to me. I said to him, 'O Abu Qatadah!'" Beware O Slaves of Allah! The strong bearing that faith has upon jihad and the

strong bearing that jihad has upon faith: the earth become constricted for him, his own self became constricted upon him. The best of creation (may Allah send prayers upon him and peace) had boycotted him, so how could the earth be expanded for him and how could his own soul be expanded for him.

"I said, 'O Abu Qatādah!'" He went; by what was it that he will be soothed - against this severity of this constriction? He would be soothed by the greatest of things that is in the hearts – by faith. He wanted to be soothed by the love of Allah and the love of His Messenger (may Allah send prayers upon him and peace).

"… I adjure you in the Name of Allah, O Abu Qatādah! Are you not aware that I love Allah and His Messenger (may Allah send prayers upon him and peace)?" Allahu Akbar! Such a heinous crime that you let down *lā ilāha illallāh*; and is there any other light for our hearts except *lā ilāha illallāh*? So how is it that you abandon this great statement, and you sit with those who remain behind, and then you claim that you love Allah and His Messenger?

He said, "So he did not answer me." It's a boycott. It even says earlier in the narration, "So I said salam to him, but he (peace on him) did not return it." "The most beloved of people to me"; he is complying fully with the command of Allah in order to implement this punishment upon these ones who sat back from aiding Allah. Only after Allah had covered them with his mercy and accepted their repentance (may Allah be pleased with him).

He said, "I adjured him a second time: Do you know that I love Allah and His Messenger?" He said, "He did not reply. I adjured him a third time: Do you know that I love Allah and His Messenger? He said, 'Allah and His Messenger know best.'" Ka`b said, "So I turned and my eyes filled with tears." He cried! That is because the greatest of things that comes with existence is belief in Allah; it was not possible for this most beloved of people to him that he affirm this great matter for him – then what is the value of this life? So he did not affirm that for him, nor did he deny it; he said, "Allah and His Messenger know best."

He says, may Allah be pleased with him,…, "So after 40 days had passed, a messenger from Allah's Messenger came and said, 'The Messenger of Allah commands you…'"

Beware O Slaves of Allah! This is from those most specific of things to men: their household – their women; the command had come to isolate himself from his wife – isolation from the mother of his children. He said, "The Messenger of Allah says that you should isolate yourself from your wife…" The living heart, when it has been heedless, and then receives admonition and returns to what is correct, it perceives the enormity of the crime of abandoning *lā ilāha illallāh*.

He said, "He commands you to isolate yourself from your wife." He replied, "Has he made her divorced or is it something else?" He (may Allah be pleased with him) was already ready to have the mother of his children divorced all for the sake of pleasing Allah (*Subḥānahū wa Ta`ālā*), so it is said to him, "No, but you must not go near her." So he said to his wife, "Go live with your family until Allah judges with regards to our matter."

It is by the Words of Allah – by this religion – that we receive permissibility to approach the private parts of women. It is based upon the Book of Allah and the Sunnah of His Messenger (may Allah send prayers upon him and peace). He is the one who has created them for us:

And of His signs is that He created for you from yourselves mates that you may find tranquility in them...

This woman is from the generous bounty of Allah upon you, in terms of her creation and being made a mate: a source of tranquility, mercy and love. Then how is it that you have let down this religion that had been a cause for this blessing for you, whatever thing you consider. And how is it that you have let down the religion of your Lord, *Subḥānahū wa Ta`ālā*, who created you out of nothing, without any change of state initiated by you, nor any power, nor any ability.

He said (earlier in the *ḥadīth*), "I was the youngest of that group…As for my two companions, both of them isolated themselves and sat away, crying," – so we see that the living hearts, when they are reminded, they do receive admonition.

"They cried for the period of forty days; then the message was also sent to them that they should isolate themselves from their wives. So the wife of Hilāl bin Umayyah (may Allah be pleased with them) came and said, 'O Messenger of Allah,'" – take note O Slaves of Allah – , "She said, 'O Messenger of Allah, Hilāl is indeed elderly, getting weaker and weaker; would you dislike it if I should serve him?'" Such an man old in age…but when he stayed back from aiding the jihad, he too received the punishment: he was able to go out and increase the appearance of the army, protect the provisions – may Allah be pleased with him.

The answer received was, "No [I would not dislike that], but he must certainly not approach you." She said, "By Allah! He has no yearning for anything." May Allah be pleased with all of them.

So what is your excuse, O Slave of Allah! That you sat behind from aiding *lā ilāha illallāh* while Allah given you sufficient health, sight, heart and wealth. You go to the east of the land and the west so how is it you sit back from the aid of your Creator, your *Mawla* (Only Trusted Resort), *Subḥānahū wa Ta`ālā*. Seize the chance of your youth, your health, your richness, your life. Before death comes suddenly to you and at that time regret will not benefit you and *lā ḥawla wa la quwwata illā billāh*.

After that he says (may Allah be pleased with him) – while elaborating upon this great story that makes manifest the nature of the human inner-self in dealing with this worship called *jihād* – he says that the wife of Hilāl said, "By Allah, O Messenger of Allah, he has not stopped crying at home since what happened to him happened."

So the liberated, proud and believing inner-selves feel as if they have been killed when they perpetrate disobediences [to Allah]; they try to bathe their sins with their blood. Those (may Allah be pleased with them) on the Day of Tabūk, they came yearning that the Messenger of Allah to equip them with a ride for the *jihād*; but he did not have any ride to provide to them (may Allah send prayers upon him and peace). So when he apologized to them for that, what did Allah *Subḥānahū wa Ta`ālā* say about their condition?

They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]."

Then how will it be for one who sees death approaching, but he did not ever go for battle in the way of Allah (*Subḥānahū wa Ta`ālā*); he does not shed a tear, nor does he have any sensation, nor is his face marked by much worry regarding the problems of the People of Islam and the major problems of the Muslims with regards to their religion. *And lā ḥawla wa la quwwata illā billāh*.

He says, "I was while I was sitting," in the state that we all recall, "that the voice of a man bearing glad tidings reached me, after 'the Repentance' had been revealed to our Messenger (may Allah send prayers upon him and peace). A man climbing up a hill, consoling; shouting at the top of his voice, 'O Ka`b, receive glad tidings!'" He said, "So I fell down in prostration, crying out of happiness." That is, due to the acceptance of his repentance by Allah – because deserting *lā ilāha illallāh* is from the greatest of major sins.

Let us be brief: Some sent to him a horse, and some came running in order to give him good news, due to the importance given by the Companions to the accepting of the repentance of their brothers. The ones who had committed that great crime. He says, So when the one whose voice I heard came, I gave him a pair of clothing – then went to the Messenger of Allah (may Allah send prayers upon him and peace)." Pay attention, O slaves of Allah to the condition of the pious predecessors.

He said, "So the people came to congratulate me," – congratulations that your repentance has been accepted by Allah – "people came in droves to give me these glad tidings," – of the revelation of the accepted repentance of those who perpetrated this major crime; the one that they did by deserting *lā ilāha illallāh*. He says, "I said *salam* to the Messenger of Allah (may Allah send prayers upon him and peace) and I found his face glimmering out of joy…I said, 'O Messenger of Allah, has this come from you or from Allah?' He said, 'It is actually from Allah (*Subḥānahū wa Ta`ālā*).'"

Now note how the Companions (may Allah be pleased with him) dealt with this worship of *jihād*, having stayed back just once yet fought many other times: he said, "O Messenger of Allah, as part of my repentance I shall give away all my wealth." So he, may Allah send prayers upon him and peace, explained that it would be enough if he gave away only one-third of his wealth in charity (may Allah be pleased with him).

Now today, you are not being asked for all your wealth – and ultimately that is the wealth of Allah *Subḥānahū wa Ta`ālā*; so go out and seize the opportunity before there comes the Day of *Taghābun* (Exchange of Gains and Losses) – while you have committed injustices with your time and your age that has passed by. For it is found in the most authentic works, narrated from our Prophet (may Allah send prayers upon him and peace), that he said, "Standing for even an hour in the ranks of [the army] fighting in the way of Allah is mbetter than standing [in prayer] for sixty years." So what is more injustice than that done with this one hour. In that rank which you are able t go to for aiding *lā ilāha illallāh*, against the Jews and the Christians and their

allies. And the field is, by the grace of Allah, open and easy for preparation and training and going ahead for aiding *lā ilāha illallāh*… and you are sitting?

That narration actually relates to when the fighting is still only a communal obligation: standing an hour in the ranks of the army fighting in the way of Allah is better than worship for sixty years. And in another *ḥadīth* we find: "The one who stands watch [against the enemy] for a month, that is better than fasting for ages."

So there is a great good and abundant grace, from the Most Gracious of gracious ones, *Subḥānahū wa Ta`ālā*. So he said, "I said, 'I will certainly give my share from the Battle of Khyber.'" And he said, "I said, 'O Messenger of Allah, Allah has certainly let me go on account of truthfulness. So it is from my repentance that I will not speak anything except what is true.'"

So he recollected the great bounty of Allah (*Subḥānahū wa Ta`ālā*) upon him in that He had guided him to truthfulness and that that is from the most greatest of blessings of Allah *Subḥānahū wa Ta`ālā* upon him. It was truthfulness that allowed him to come through and saved him from the destruction of those who destroyed themselves: he said, "For surely, the ones who lied, then Allah *Subḥānahū wa Ta`ālā* had the worst to say about them as opposed to anyone else."

Those who sat back from aiding *lā ilāha illallāh* Allah *Subḥānahū wa Ta`ālā* affirmed [for us] their status, their description and completely exposed them in Surat al-Barā`ā, also known as the Surat of the Exposition, as the hypocrites were completely exposed. So it is upon you to recite it with much reflection, every one of you should seclude yourselves with the *āyāt* of the Qur'ān, the *āyāt* about fighting, the *āyāt* about *jihād* and the *surahs* about fighting. This is so that he may consider his own position: is he upon the methodology of Muhammad (may Allah send prayers upon him and peace), or is he quite far from that methodology and more close to the ranks of those who sat back and *lā ḥawla wa la quwwata illā billāh*.

The Most Exalted One states while cautioning,

"And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those with access among them asked your permission [to stay back]..."

The "ones with access" with respect to wealth, to health, to strength – ability to use sound mind and sight – and anything that Allah has extended towards them as a blessing. Who is this one that "asked permission"? These are the ones who have no other argument except that Allah had made them self-sufficient, *Subḥānahū wa Ta`ālā*. Note how this worship, *jihad* ("to fight" in the translation) comes between Allah's name and the mention of our Messenger (may Allah send prayers upon him and peace).

[Continuing the *āyah*,] "*…and said, 'Leave us to be with them who sit [at home].' They were satisfied to be with those who stay behind,..."* [at-Tawbah(9):86-87]: they were happy to be with the women. The women are those about whom I have already mentioned some things. That upon them there is no jihad; what is only upon them is to do the jihad that is without weapons which is the *Ḥajj* – just as he (may Allah send prayers upon him and peace) has stated. It is these free ones that have been made *ḥalāl* for us. The Messenger of Allah did not take the pledge of allegiance (may

Allah send prayers upon him and peace) except for Islam; he took the pledge of allegiance from both women and slaves for Islam and took the pledge from the free believing men for both Islam and *jihād*. So what is with you when you have become just like her? We brought the Christians and in fact even the sons of the Jews; and the Christians are here to defend the Land of the Two Holy Sanctuaries, and that to against the grandchildren of Sa`d (bin Abi Waqqas) and al-Muthanna [may Allah be pleased with them]; were there no men over there? By Allah, this is not something that our forefathers would be pleased with before Islam, then how is it after Allah has bestowed upon us this supreme religion and the "Straight Path": *lā ḥawla wa la quwwata illā billāh* and only to Allah do we complain.

So after this, we remind ourselves about the state of affairs of the hypocrites, as a cautionary tale about them. It was in order to disparage them that they are described alone by the fact that they were "satisfied":

"They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand. But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful."
[at-Tawbah(9):87-88]

Here is a testimony from the Lord of the Worlds regarding their being successful and the correctness of their way. So if you are from the followers of the Muhammad (may Allah send prayers upon him and peace) and from the followers of the pious predecessors of this *ummah* may Allah be pleased with him) then this is the way

They were satisfied to be with those who stayed behind: this is a caution for the believers so that they should not follow the ways of the hypocrites. And then comes the statement that sets things right, "But the Messenger and those who believe that are with him". So if you have really been from the followers of Muhammad (may Allah send prayers upon him and peace) then this is the way: "fought with their wealth and their lives." Therefore those [who did not does this] are the ones who sat back and who deceived themselves and who lied to Allah and His Messenger (may Allah send prayers upon him and peace).

Ka`b said that he would praise Allah that He had not afflicted him with what He had afflicted them, had he lied and sat back. Earlier he was being urged to make some excuse and it was said to him, "Will it not be enough that the Messenger of Allah (may Allah send prayers upon him and peace) will make *istighfār* on your behalf?" He had then said, "I will not combine sitting back with lying to the Messenger of Allah (may Allah send prayers upon him and peace)." Think deeply about this, O Slaves of Allah: whoever is tried by with having sat back, then he should not combine this with making the believers, the slaves of Allah, desert the jihad in the way of Allah. For when he himself holds back and commands the people to hold back, then this is from the most heinous of descriptions that Allah has used for disparaging:

"[...Indeed, Allah does not like those who are self-deluding and boastful.] Who are miserly and enjoin upon [other] people miserliness..."
[an-Nisā'(4):37]

So miserliness with respect to wealth is a great thing; so what if Allah has tested you with stinginess and cowardice – so repent for your sin when you order the one other than you and what is this "overall welfare" (*maṣlaḥah*) of yours in making the people stay behind from spending their properties in the way of Allah? And what is this "overall welfare" of yours in making the people stay behind from defending the religion of Allah?

Had three to nine thousand people marched out, the "*kifāyahah*" (communal obligation) would have been met, by the permission of Allah – the One the Only. I make a statement having knowledge regarding this way, regarding this field – by the Grace of Allah. And from Allah is the bounty and grace, from [experience of] more than twenty years now.

Then how will the people come out? They come with flimsy excuses which Satan has made exaggerated and fair-seeming in their minds. They will say: who will look after the other fronts? Other people will remain, the sin will fall from them and it is the aid of flag of *lā ilāha illallāh*.

So beware, O slave of Allah! Do not combine sitting back with calling for desertion and keeping the people back: *"Verily Allah knows those among you who keep back (men)..."* So Allah (*Subḥānahū wa Ta`ālā*) is observing our hearts. So review this self of yours, that is between your two sides – it may be that it is deceiving you just as the self of Ka`b (may Allah be pleased with him) and his brothers (may Allah be pleased with them).

So Ka`b said *al-Ḥamdulillah* for guiding me to this truthfulness and he blessed me with this blessing. From the greatest of blessings of Allah upon me after Islam, as I did not lie and destroy myself as those destroyed themselves. For Allah said about them the worst that has been said to any:

They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil, and their refuge is Hell as recompense for what they had been earning. They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people.

Lā ḥawla wa la quwwata illā billāh: then what is the value of life if you have sat back from the aiding of *lā ilāha illallāh* and Allah is not pleased with you, *Subḥānahū wa Ta`ālā*! So he has described them with these disparaging descriptions: with injustice (*ẓulm*) in some *āyāt*; and with disobedience (*fisq*) here and in other places.

So this great *ḥadīth* that Ka`b (may Allah be pleased with him) elaborated and confessed, it is a role model for the people that they should diagnose themselves and then remedy themselves and return to what is correct. For the *salaf* of this *ummah* are these. They are: "*But the Messenger and those who believed that are with him they do jihād..."* They do not stay behind with the Bedouins who do not comprehend the religion, while still thinking that they have believed. So when they come to our Messenger (may Allah send prayers upon him and peace) as if doing a favor to him, and they came to him saying that we have surely believed:

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts...
[al-Ḥujurāt(49):14]

The verse that follows it actually explains to them the attributes of the believers. It explains for them the state of the believers. Note O Slaves of Allah:

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah...
[al-Ḥujurāt(49):15]

Allah is the Greatest! This is enough for the *Ulil-Albāb* [those full of sound intellect]; it clarifies for them the attribute of faith: if you are from the believers, then attribute that is the greatest of attributes is faith in Allah and His Messenger without any doubt and *jihād* in the way of Allah with ones money and ones self.

Then, Allah *Subḥānahū wa Ta`ālā* has concluded the verse with that weighty and great quality: the quality of truthfulness. This is the same quality that was the cause of relief for this man (may Allah be pleased with him). And "Truthfulness guides to righteousness and righteousness guides to Paradise." And a man continues to speak the truth and seek the truth, until he is written with Allah as one who is truthful, similar to what the Messenger of Allah (may Allah send prayers upon him and peace) has stated.

So you must take to truthfulness and be extremely cautious regarding the transgressions [against Allah]: **The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.**

So, O Allah! Make permanent for us the blessing of truthfulness and make us from the truthful ones, by your Mercy, O Most Merciful of those who do mercy!

So I say to all of my Muslim brothers, whichever place they may be in, do not be like what the Messenger of Allah (may Allah send prayers upon him and peace) said, "*Let not any of you be an* 'imma`ah *[a person without own principles and character]: when the people are good he is good, and when they are bad then he is bad."* For on the Day of Standing, you will be raised individually, and you will be placed in your grave individually, and you will be questioned individually. So what will you say on day you are asked about your desertion of *lā ilāha illallāh*? What will you say, when that question is put to you: "What caused you to stay behind?" What caused you to stay behind, while Allah had already made you self-sufficient, *Subḥānahū wa Ta`ālā*:

"The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know."
[at-Tawbah(9):93]

So the problem with the ummah today – speak about it and there is no blame in that – the sitting back has gone on for a lengthy period; for several long decades. So go out, O slave of Allah, taking the initiative with actions; the tribulations are many like pieces from the depths of the darkness. So seize the opportunity of being available, seize the opportunity of having the doors to the Gardens open. For it is authentically reported from the Messenger (may Allah send prayers upon him and peace) that he said, "Certainly, the sword extinguishes the sins." The martyr will have everything forgiven for him, except the debt. For certainly, the sword extinguishes the sins.

And take as a leader, the one who was sent and commissioned to bring us out from the many darknesses to the light. Our knowledge – the knowledge of all the human beings who are from the people of Islam – that is only from his knowledge (may Allah send prayers upon him and peace). It has been revealed to him through Jibreel, the Trustworthy, in the form of a clear revelation. What did he say? He said, *"In a clear Arabic tongue."* So what is your argument? Allah has made you ones who understand Arabic and you comprehend it well?

He says (may Allah send prayers upon him and peace) in a *ḥadīth* reported in the two most authentic works, as well as others; he says while he is the most truthful and greatest affirmer of truth – taking an oath:

By the one in whose Hand is the soul of Muḥammad! Had it not been something burdensome upon the Muslims – I would not have ever sat back from any expedition that was battling in the way of Allah.

Do you not understand the speech of the Arabs? And this is the best of the creation (may Allah send prayers upon him and peace) swearing by Allah that he would never have sat back from any expedition fighting in the way of Allah. Your statements about your condition assert that you think that there are actually other deeds that are more virtuous than that.

The frontline was not established until when, in the past, the scholars had given the verdict – and this was a large number of Muslim scholars – and they passed the verdict that the *jihād* had become an individual obligation on the day that Russia had entered. You had no argument until you had not did not go out – what is the argument? It is the deception of the lower-self that clings heavily to the earth…, "*By the one in whose Hand is the soul of Muḥammad! Had it not been something burdensome upon the Muslims – I would not have ever sat back…"* – or *"sat behind"* in another narration – *"from any expedition that was fighting in the way of Allah."*

So how is it that a man claims that he loves Muḥammad (may Allah send prayers upon him and peace) and he claims he is upon the methodology of Muḥammad (may Allah send prayers upon him and peace), but did not go out in the way of Allah ever? And *lā ḥawla wa la quwwata illā billāh*.

In a time when jihad has been individually been obligated, how can we take from this one who is sitting back the "fiqh of jihad"? Whereas the fiqh of jihad, as Shaykh-ul-Islam Ibn Taymiyah - that slave of the Lord, mujahid scholar who himself went out to fight the Tartars – said: *"The obligatory in the matters of Jihad (that is, the verdict regarding that) is that the opinion of the people upon the sound religion be taken; those who are aware of the state of the world."* And

the jihad is from [the state of the world]. So not based on the opinion of those who only have a surface understanding of the religion, and neither based on the opinion of those "ahl-ud-din" who have no knowledge of the state of the world.

I will put forth for you a straightforward example: the one who argues and excuses says, "We do not possess any power, today, to put up against America and its armies."[4] That is because issues his *fatwa* while he is very far away from the binding conditions set forth for the *mufti*. He has to first have fiqh as has been affirmed by those people of knowledge. And ibn al-Qayyim did not hold back in mentioning from them in *I`lām-ul-Muwaqi`īn*, saying:

"The *muftī* or ruler must not issue a *fatwā* until that is based upon the knowledge of the current state of affairs, the incidents based on which that has arisen and he researches that and he extracts and derives based on those matters; he should research its context and surrounding indications. Then there is another type, a second type [of knowledge], and that is the understanding and correct perception of the obligatory in that actual state and situation: and that is the ruling of Allah (*Subḥānahū wa Ta`ālā*) that is required due to that incident. Then should he issue a judgment (*fatwā*).

So you are not the one who has agitated the battles of our times, and you do not understand how the forces of the *kuffār* are restrained, and how a very small band from the People of Faith, those who have full conviction in Allah (*Subḥānahū wa Ta`ālā*) and believe that that which is with Allah is better and have full conviction that they are to meet Allah (*Subḥānahū wa Ta`ālā*) – with very simple weapons – they defeated the Soviet Alliance.

So they make analogies without actually completely appreciating the affairs, and they say to you, "The numbers of the youth are few, and we are not well-acquainted with weaponry and our weapons are but few." This matter is not for you O `Ibādullah! The matter of giving fatwā is a great one indeed. It is authentically narrated in the *ḥadīth* of our Prophet (may Allah send prayers upon him and peace) who went to some of the people during his time (may Allah send prayers upon him and peace). He had cracked his head and was in a state of *janābah*. So he asked them about the ruling regarding what he should do? They said, "You must take the ritual bath." So they issued the *fatwā* while not having complete knowledge of *Sharī`ah* regarding this matter. They did not take into account the state of this patient. So when he took the bath, he died (may Allah be pleased with him). So the Messenger of Allah (may Allah send prayers upon him and peace) said, "They killed him, may Allah fight them."

Then, today, how do they persist that have issued that *fatwa* while tens of thousands of our inviolable ones [our sisters in Islam] have been defiled and violated in Bosnia and Herzegovina. And thousands upon thousands of our blood, the blood of our brothers, is being pounded with armored vehicles and tanks in the Caucuses. And our brothers are being burnt mosques in Indonesia, and our sons in Palestine and our families are being subjected with the worst of humiliating torments at the hands of the Jews:

[4] The pattern of the statement follows that given by the deserters of the army of Talūt when they said, [al-Baqarah(2):249]: **"…They said, 'We do not possess any power, today, to put up against Goliath and his armies.' But those who were convinced that they must meet Allah, said: 'How often, by Allah's will, has a small force vanquished a big one? Allah is with those who steadfastly persevere.'…"**

Why is it that when you look at Islam in the lands,
You find it like a bird whose wings have been clipped?

In every place there is a calamity: have we been sufficient against it? And to this day we say it is a "communal obligation" [i.e. it is sufficiently fulfilled when a group from amongst the Muslims carries it out]. And those who say, "It is an individual obligation" they also desert by various other ways. So it is only the one who has a strong fait and follows Muḥammad (may Allah send prayers upon him and peace) and that of the Noble Companions [may Allah be pleased with them].

I shall conclude the speech regarding this great *ḥadīth* , with a description that Allah has described the Noble Companions with. He described them as such, when they started turning away from *jihād* while they had been the ones calling for fighting from the day that they had been caused injury and pain by the Makkans. They knew well that they would have to respond else the *kuffār* would crush them.

The Messenger of Allah (may Allah send prayers upon him and peace) delayed that for them. He ordered them to restrain their hands and that they should not talk about fighting until later. But then when fighting was ordained upon them, they turned back (may Allah be pleased with them). So the Most Exalted One stated:

Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear...
[an-Nisā'(4):77]

So this, O slaves of Allah, was said about some of the noble Companions (may Allah be pleased with them). So be very cautious with regards to Allah, and examine yourself. This was said about the most noble ones, then how are you content with regards to yourself while you sit back from aiding *lā ilāha illallāh*. [He continues:]

... They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time."...

This is how the inner-self defrauds and how one clings heavily to the earth. For what are you advancing or postponing? For a short time? What is to be gained by that? The excuses regarding this material world do not stop, while what you desire reaches beyond your own lifetime.

... If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

Thus, Allah *Subḥānahū wa Ta`ālā* cures this disease. He explains the reason for the defrauding by the inner-self. And that has to do with this very short enjoyment. So he clarified for them that this is just a very small enjoyment, and he has guided them towards that everlasting good and the Hereafter: *Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."*

Then He informs them in a conclusive *āyah*:

Wherever you may be, death will overtake you, even if you should be within towers of lofty construction.

Satan deceives you and frightens you regarding his allies [Āli `Imrān(3):175]; he says to you that if you will go forth, you will be killed. Thus, the [above-quoted] text was revealed.

I request Allah (*Subḥānahū wa Ta`ālā*) that he expand the chests of the believers for *jihād* in the way of Allah. And that He grant us firmness and you upon the methodology of Muḥammad (may Allah send prayers upon him and peace) in all matters and affairs. In all of his Sunnahs (may Allah send prayers upon him and peace). And I encourage myself with what has been said and the Muslims until we persist upon this path that comes before us out of the knowledge of remembering the methodology of our pious predecessors (may Allah be pleased with him).

They had various verses of poetry regarding fighting and battles. Amongst them is the statement of Ja`far (may Allah be pleased with him) on the day of fighting when the people had disintegrated, the fighting had broken them up and the sounds of the swords could be heard high; dust and dirt had covered them up. He said by virtue of the light of conviction; his heart saw, just as Anas bin Naẓr said to Sa`d as found in *Ṣaḥīḥ* al-Bukhārī:

O Sa`d bin Mu`ādh ! How wonderful – the smell of the Garden ; Indeed, I find it coming from besides [the Mount of] 'Uhud.

This is while he was in Madīnah, but he could smell the scent of the Garden out of the strength of his conviction (may Allah be pleased with them). So Ja`far says:

How lovely is the Garden and its coming near,
it is savory and its drink is so cool

And Rome is wishing, near has come her torment
Then it is upon me, if I meet her, I should strike her

Another one of the Companions (may Allah be pleased with him), `Āṣim b. Thābit b. al-Aqdaḥ, when he was going to the tribe of Bani Liḥyān (an offshoot of the tribe of Hudhayl), he was besieged severely by Bani Liḥyān: one hundred men while they were only ten. They said, give yourselves up to us. He said, "I will not give myself up to a *kāfir*". They did not stop trying, but he refused and said:

What excuse do I have while I have a skin and am an archer
And the bow, in it there are ample arrows

Death is true, while life is false
If then I do not fight you, then may my mother is one bereaved

May Allah be pleased with them and make all of them pleased. So, our affliction in our most inviolable of places is quite great. Then how is it for the Muslim to find any tranquility? I conclude with these verses of poetry regarding the state of al-Quds, and the honorable Ka`bah in the Peninsula of the Messenger (may Allah send prayers upon him and peace):

For how long has Palestine now been drinking glasses of grief
And the wound of Ḥijāz in you does not cease to degenerate

And the sons of Islam are naught but of a high pedigree
By your wound has affliction stuck which degenerates

But they, in spite of their wounds, their conviction
that the magnificence of the Khilafah will return – they make takbīr

And I certainly swear by Allah that their jihād
will continue even though Khosrau (Persian king) and Caesar oppose

So we request Allah *Subḥānahū wa Ta`ālā* that he accept those of our brothers who have passed away as martyrs in His way. And that He bestow His special favor upon us in fighting for His way – in order that the *kalimah* of Allah be most high. And that we toil for this ummah in a guided manner; whereby which the people of His obedience are exalted in might and the people of His disobedience are humiliated. As a result of this, the good be enjoined and the evil be forbidden – He is the Ultimate Resort (*Wali*) in that matter and Most Able over it. O Allah, I ask you for the guidance, the *taqwa*, the protection of honour and richness. O Our Lord, grant us in this world what is good, and in the Hereafter what is good and shield us from the Hellfire.

And may Allah pray and bless Muḥammad, and his family and his companions, all of them.

And the last of our calls is that all praise is only due to Allah, the Lord of the Worlds.

